



"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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**SHAKERISM.**

There are some who are placed in a position to see the Shakers in a different light. They are somewhat like strangers to us, yet we also feel confident of their kind feelings and friendship. Shakers are a people, possessed of certain theological notions, founded neither on Scripture, nor on the foundation of our theological system is that a new dispensation has been commenced upon the earth; that Christ has made his second appearance, and in this connection, that we do not comprehend of Nazareth is the Christ. We believe that he is the son of the Father, but not a son of man. We consider that Christ has descended from Heaven, a quickening Spirit, and that quickening Spirit was sent by the prophet John to baptize in the Jordan. We have no claim to infidelity in any respect. We are not to be judged by the light of the dispensation under which we profess to live. This we consider will apply to all others. All men and women will be judged according to the light of the dispensation under which they live. We are not to be judged by the light with which they are surrounded. These living in heaven countries will be judged by the standard of righteousness existing in that dispensation.

Number of Shaker societies now existing in the United States, located in seven different States. There are none in any foreign country. The movement being necessary to the existence of Shaker society. The order was founded by the instrumentality of a female, whom we generally have accused of regarding as a fanatic. At least we have been supposed to. At the same estimation as we do Christ, it is generally supposed that we hold Jesus to be a fanatic. Whereas we consider him but a man, and that he was but a woman. He was the first of many brethren; she was the first of many sisters. She was born in the year 1735, and received her revelation in the year 1752. She was introduced, as she believed, into a spiritual world, and received communications from the spirits of Nazareth and Moses, from whom she received instruction in regard to the principles of the dispensation which they ushered in. We hold that there were four dispensations of God to man, the first beginning with Adam, and extending to Noah; the second extending from Abraham to Moses; the third from Jesus to Ann Lee; and the fourth in Ann Lee onward.

The first society was established near Andover, Vermont. The society has always maintained intercourse with the spiritual world, as a living principle to its existence. Visions, revelations, healings, gifts of healing, in fine, all the gifts of the primitive Church have ever existed in the Shaker Church. We believe that all truths harmonize, whether spiritual or scientific. All truths will progress to the same end, and the system of Shakerism has its origin in the progress of scientific truth. However, it differs from every other theological system with which I am acquainted. All the old religions have had to remodel themselves very much, as science has progressed. We believe that all truths are the offshoots of revelation, and that all truths are in Adam, its trunk in the line and people of the Messiah, and its branches in every Nation on the face of the earth. We do not think that truth is confined to one little spot. [Applause.] We believe that revelation is not direct from Deity, but that the word of the universe never communicated directly to any human being. The declaration of the Scriptures, that Moses talked with God face to face, qualifying, requires to be compared with the Scriptures which correct it.

meet the Mormons in this respect, if the Bible was written by the finger of God? I say that God never changes. In him is no variableness or shadow of turning. If it was right that any of his saints should have two wives two thousand years ago, it is right to-day. Truth never changes, God never varies. It was not the God of the universe who spoke to Moses, nor was it the God of the universe who justified the patriarchs in war, in polygamy, &c. It was the God of Israel, the God of Abraham, Isaac and Jacob. It was the God of Israel who brought up the children of Israel out of Egypt, who appeared to Moses in the bush, and enabled him to perform many physical and spiritual manifestations, by which he delivered the children of Israel from slavery to the Egyptians, and drowned the slaveholders in the red sea.

On the principle that revelation is mediatorial and not direct from God, that every people have their God, and every nation their guardian Spirit that watches over them, we see that every nation in the time of Israel had their Gods, and there is no doubt at all but that they had communications from them as really as the Israelites had communications from theirs. When Moses threw down his rod, it became a serpent. The rods of the Egyptian prophets thrown down, also became serpents. Where was the difference between Moses and the Egyptians? If the God of Israel performed a miracle for Moses, an equal miracle was performed by the God of the Egyptians. Moses showed his superiority by causing his rod to swallow up the others. He was stronger than they, whether better or not.

The Shakers are an isolated people. It was said of Israel of old that he should dwell alone, and should not be numbered with the nations, which might be said truly of the Shakers. They are none the better perhaps for that. The Shakers are distinct from all other denominations by three great principles: 1. Revelation; 2. The relation of property; 3. The relation of the sexes.

We believe that these three principles can be traced through the four dispensations, and that the truth has been progressing since the time of Adam to the present day. We hold that he whom we term Christ, has ever been the guardian Spirit of this earth, and that previous to his manifestations to Jesus, he had mediators who stood between him and the children of men. When the children of Israel were being brought up out of Egypt, they were so rebellious and stiff-necked that the God of Israel said, I will not go up in the midst of you, lest I consume you by the way. They were lusty after the leeks and onions of Egypt, wanting to turn back again, instead of going forward, so he would go no further with them.

Now I think that in this instance, another medium was appointed between the God of Israel and the Israelites; one who was nearer to their own state and condition. This law has always been obtained. If the people have descended, the number of mediums between them and God has increased; if they have ascended, the number has been decreased. So that the Apostle says that "God who had at sundry times and diverse places spoken unto the fathers by the prophets, hath in these last days spoken unto us by his Son." This Son, this Christ, has always stood in the relation of a ministering Spirit to the earth.

dispensation, any more than the collegiate student throws away the rudiments of learning. I shall show you that this order has not been generally observed; that the principles which were taught and inculcated by the revelations of God in one dispensation, have been ignored by those who have professed to be in a superior dispensation. We have been often lectured in regard to observing the Sabbath. Our Puritan fathers were very strict in this respect. They thought a great deal of the Sabbath. Their children must not laugh on the Sabbath. No traveling was permitted on the Sabbath. There must be nothing done to break the Holy Sabbath of the Lord. Where did we get our idea of the Sabbath? What we keep for the Sabbath, you are all aware is not the Jewish Sabbath, but a day that Constantine, the great head of the Anti-Christian Church appointed to be observed with more care and ceremony than any other. The true Sabbaths were the Jewish Sabbaths, and types of something under the Christian dispensation. The Jews, instead of having only one Sabbath, had four orders of Sabbaths, ascending regularly like the four dispensations, and each one setting forth the principles of equality to which I have referred, and more distinctly culminated in the last, or great Sabbath of Sabbaths, or jubilee of jubilees. The first Sabbath was the Sabbath of days, one day in seven.

[The speaker here proceeded at considerable length to show the nature and design of what were termed the four Jewish Sabbaths.] The first was the Sabbath of rest, to be kept as a day of rejoicing, and was not a day of long faces. On that day the rich were expected to send presents to the poor; to see that all the physical and earthly wants of their nature were supplied. (Ref. Lev. 23: 23) The second Sabbath was a Sabbath of weeks, (Ref. Lev. 23: 10, 15, 16,) in which they were to bring a tribute unto the Lord, which tribute went to the poor and needy. They rejoiced in the Lord God by making one another comfortable. The speaker wished that the city of New York might keep a Sabbath on this wise. The next was a Sabbath of years or jubilee, when the land rested. When everything that grew of its own accord was neither reaped nor gathered except as persons had need; when every debt was released, and slaves were made free. (Ref. Deut. 15: 12.) The law for this Sabbath was an organic law of the land, producing a permanent equality among the people which nothing could overthrow. The fourth Sabbath was a Sabbath of Septennial Sabbaths, a jubilee of jubilees, in which every man was to return unto his own inheritance in the land. (Ref. Lev. 25: 1-13.) This Sabbath was regarded by the Shakers, as the type of the Christian dispensation.]

Jesus introduced the third dispensation, and he said that the foxes had holes, the birds of the air had nests, but the Son of Man had nowhere to lay his head. The counsel of Jesus to the young man who asked him what he should do to inherit eternal life was, "If thou wouldst be perfect, sell that thou hast, and give to the poor, and come take up the cross and follow me." The young man went away sorrowing, because he had great possessions. What was the matter? Jesus commenting upon it said, "It is easier for a camel (it should be eagle) to go through the eye of a needle than for a rich man to enter the kingdom of Heaven." Now look at that and see if it has any relation to the four Sabbaths and to the principles of equality, which obtained in the distribution of the manna. See it there was not a principle running up through the Jewish dispensation, and culminating in the Christian dispensation where private property was destroyed, where no man said of aught he had, it was his own, but they had all things in common, and they broke their bread from house to house in gladness, and in singleness of heart. They lived in that respect a Shaker life. Jesus was a good Shaker. [Laughter.] One of the prophets says, we unto them that join house to house, and lay field to field, until there be no place for the poor, that they may toil alone in the midst of the earth. Jesus taught that his disciples should possess all things in common, that they should forsake houses and lands, and all that they had. A rich man could no more enter the order which he termed the Kingdom of Heaven, than a cable could get through the eye of a needle, because the Kingdom of Heaven is on the plane where all the elements necessary to human existence are enjoyed equally. He said the Kingdom of Heaven was within or among His disciples. On the day of Pentecost, those who were spiritually operated upon, talked in every known language, and reeled and tottered, so that the Jews who were opposed, said that they were drunk. Is it not evident that they were reeling and tottering and shaking, if they were said to be drunk? What was the practical effect? Was it a mere theoretical thing—a speculation—something to please the fancy or wonder-loving bump? By no means; they loved one another so effectually, that they went and sold their possessions, and brought the money and threw it into a common fund. A community of goods was evidently a Christian principle. But understand that we do not suppose that all will go to hell who are not Christians. We should prove to you, perhaps, if we had time, that there is not a Christian in this house. It would be no great undertaking, I presume, yet we should hope that there is not a person here that will not be saved and go to Heaven. If we were to prove that you were not Christians, it would not take away a single particle of your goodness or truth; and if we show that the Christian character is something higher and holier than the plane on which you are standing, then we have done you no harm—we have robbed you of nothing but a name—and what is in a name? We

should become good Jews before we profess to be Christians. I think that every body ought to be under the law of Moses, and keep the Sabbaths of Moses, or be under the law of Christ and have all things in common. I am afraid that there are a great many in this city who have thrown away the law of Moses, and all its restraints in regard to property and the sexes, and have also thrown away all the doctrines of Jesus Christ. Jesus and His disciples set the example of a community of property. One person carried the bag, and that was Judas, the worst of the company. As the Scripture says, "As a nail sticketh between the stone and the mortar, so doth sin stick between buying and selling; and I know of nothing in which Shakers are so apt to come short of their doctrines as in the practice of buying and selling; but I am thankful to say that the principle of honesty and integrity is earnestly cultivated and forcibly enjoined upon all connected with this people, who are appointed to the labor of trade and traffic, with those without.

I will now speak of the relation of the sexes. It is a subject which has much occupied my attention and I have truths concerning it, which I should like to speak as plainly as I have those relating to property. I could, were I permitted, show beyond all controversy, that there is a principle running through the Mosaic economy, commencing with the rite of circumcision, culminating in a life of virgin purity in the Christian church, Jesus being the first Christian, and the first Shaker. The first thing required of Abraham who introduced the Mosaic dispensation, was the rite of circumcision. Of that, of course I need say nothing. But that it was an important thing is evident from the fact that no male could be numbered with the camp of Israel who was not circumcised. A significance was attached to it which has never been taken into consideration by orthodox divines, and I know of no commentator who has touched that matter in a common sense way. I have seen it stated as a general thing that circumcision was the sign of baptism, and baptism was the sign, I suppose, of something else. Baptism was a Jewish rite, not a Christian rite at all; and its meaning has been as effectually lost sight of as the meaning of the rite of circumcision. Baptism, under the law of Moses meant something. When the Jews took the body and washed it all over with soap, and cleansed it well it was a type of the cleansing which the soul would receive by the washing of regeneration—of the baptism of the Holy Ghost and fire, a sign that they would burn up the lusts of the flesh and mind. Sprinkling is a sign of popular orthodox religion: that is, it goes as far to cleanse the soul as sprinkling would go to clean a dirty face.

Moses was the high priest of the order of procreation. He was not a Christian. He never taught it as a principle that a Jew must live a virgin life. Though he was not a Shaker, he taught something which culminated in Shakerism. He taught as the high priest of the generative order, that the law of marriage was sexual intercourse for procreation only. Anything beyond that is the lust of the flesh, and is an ungodly violation of the physiological laws of our being. Such was the arrangement in the Jewish economy, that every act of intercourse that took place between the sexes, became a public thing, and the result was that the parties were shut out from the camp until evening. They had to be baptized or washed with water; and the bed was to be washed with water; then they might be admitted again. In addition to this, the female was pronounced to be unclean, and shut out of the camp for forty days in the case of the birth of a male child, and for eighty days after the birth of a female child. Then she went through certain days of purification, and when readmitted, it was by bringing of a sin-offering. Why a sin-offering if no sin had been committed. This referred to the original fall of man as described in the Bible, when Adam and Eve ate the apple, and fell. Read the account simply, and you will see at once the meaning of the whole matter. They were naked, and were not ashamed; but by and by they were ashamed when they knew that they were naked, and when the curse came to be pronounced upon them, it was said to the woman, "I will greatly multiply thy sorrows and thy conceptions; thy desire (lust) shall be to thy husband, and he shall rule over thee," which thousands have found to their sorrow to be true.

Moses was a school master to bring souls to Christ. By law of Moses was the knowledge of sin. The Jews were taught what sin was, and how to make sacrifices for it. It is said of Jesus that he was called Jesus, because he should save his people from their sins, which he could not do, unless he saved them from that which the law of Moses condemned as sinful, namely, the marriage relation, for the law of Moses, although it allowed the marriage relation, condemned every operation of that nature as sinful in the sight of God. Not that it was originally sinful, for God made man upright, but he hath sought out many inventions. There was a fall of man. He perverted the noblest faculties of his being. He corrupted his own progeny at the fountain of his existence. Hence we have at this day a diseased race of mortals, one half of them dying by the time they are five years of age. Is there nothing the matter? Nay, there is something wrong, there is something written in Denmark. There is something wrong in the marriage order. There is something in human nature that needs correcting; and if we would have the higher and holier life, let us read, consider, and look the truth in the face, if it go against all there is in us. This Jesus did. He was the end of the law for righteousness to all them that believe. How was he the end of the law? The law was not made for the righteous man, but for the lawless—

Now, there is a lawless nature in man. The apostle says the flesh is not subject to the law of God, neither indeed can be. It was not even subject to the law of Moses, for David, a man after God's own heart, did not go quite straight. Again he says, "I was begotten in sin, and in the lust of coition did my mother conceive me, and my joints are filled with a loathsome disease."—Just. Jesus drew a plain line of demarcation between his followers and the children of this world. He said, "The children of this world marry, and are given in marriage, but they that follow me in the regeneration, and are accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage, but are as the angels of God in Heaven." Those who choose to be the children of the world, have as good a right to be so as others have to be disciples. All men and women have a right to their choice, and if they choose to marry, it is their right to do so, and it is the apostles' right to say, that they that marry shall have trouble in the flesh. As to the Jewish law of divorce, that "if a man did not like his wife he should give her a bill of divorce," Jesus said, "In the beginning it was not so, in the beginning they were made male and female, and for that cause it was said, 'A man shall forsake father and mother, and cleave unto his wife,' and that 'twain should be one flesh,' and he further said, 'What God hath joined together, let not man put asunder,' by his laws of divorce. Let me warn you against that licentious spirit in fallen men that is seeking a wider field of indulgence than what it finds in the simple marriage order. Let those who are married, and find the marriage life a troublesome one, look in the right direction, and consider whether there is not something at the root of their misery in their own souls, and not seek to charge till they make bad worse. They had better turn the other way, and take up their cross, and live a virgin life, but if they do live a married life, and live according to the law of marriage, there will not be one quarter of the hatred and confusion that there is now.—"Whence come wars and fighting amongst you? Come they not hence, even of your lusts, which war in your members?" Many a family lives a miserable life, because of a want of self-denial, because of a want of respect for the true order of marriage. Let those who choose to marry, do so freely, but let them remember that the true order of marriage is to procreate and nothing else.—My opinion is that you would not live that life a great while before you would want to join a Shaker society.

Jesus in speaking to the Pharisees about marriage, says that some are born eunuchs of their mothers. Some are made eunuchs by men, and some are made eunuchs for the kingdom of heaven's sake, and virgins make themselves virgins for the kingdom of heaven's sake. Why should he speak in that manner, if it was not necessary for any parties to make themselves eunuchs, or to become virgins for the kingdom of heaven's sake?

Jesus said that he was the resurrection. We have been taught that the resurrection was the reanimation of the physical body; but what did Jesus mean by the resurrection? He said that Lazarus was not dead. Martha says, "I know that he will rise again in the last day." Jesus answered, "I am the resurrection. If he believeth in me, though he were dead, yet shall he live," &c. It is very plain in what sense he was the resurrection, when he says that the children of the resurrection neither marry nor are given in marriage, &c. He did not marry—was not given in marriage, but lived a virgin life, was resurrected from the first Adam into the second, from the plane of generation into the plane of regeneration, which means the opposite of generation, the same as the resurrection. By this, we know that we have passed from death unto life, if we love the brethren well enough to have all things in common—to live together as brethren and sisters. People cannot do that, unless they live a virgin life. It is impossible to form a community which will stand except upon the Christian basis of a virgin life. This is the reason why all the attempts of Owen, Fourier, and their followers have failed to establish communities. They have a community of goods, and they run into a community of wives; but they cannot maintain that, neither can the marriage relation be preserved in a community. The proper order of the marriage relation is for every man to have an inheritance in the earth-land to cultivate, a place to build a house upon for his wife and children. Those who want to be Christians must go out of that individual order. As Jesus says, "except a man forsake father and mother, and wife, and children, and houses and lands, he cannot be my disciple." Jesus also implied the same doctrine in saying, "except a man hate his father, mother, brother, wife, houses, and lands, and his own life also, he cannot be my disciple."

By a certain ceremony a man and woman become husband and wife, and by another ceremony they become father and mother. This produces children, and where there are children, there are brothers and sisters. They need a house to live in, and the house must have land to stand upon; and every man ought to be secured in his house and land by the organic law of the land. But Jesus says, that except a man hate father and mother, and brother and sister, and even his own life, that is his generative life which led him to make his wife a mother. The hundred and forty-four thousand John the Revelator saw with the lamb, were those who had not known women.

Many contradictory statements of the apostle Paul with reference to marriage will be reconciled by bearing in mind that there was a Jewish Christian Church and a Gentile Christian Church, and that the Gentiles were not required to change their

customs in respect of marriage itself, but to be content with one wife, that the apostle never required them to come to the same order as was observed by the Jewish converts.

Constantine instead of being converted to Christianity converted Christianity to heathenism.—What we find described under the reign of the Beast, we shall find was the Church founded by Constantine the Great. The court without the temple which John the Revelator was told not to measure, which was given unto the Gentiles for 1260 years, was the Gentile Christian Church founded by Constantine the Great. After the expiration of the 1260 years, Christ was to make his second appearance, the sanctuary was to be cleansed, an end to be made of sin, and everlasting righteousness to be brought in. We claim that Christ has made his second appearance, that the same Spirit which appeared unto Jesus of Nazareth, and which founded the true Christian Church which was destroyed, has again appeared upon the earth to a female. If I had time, I could demonstrate beyond all doubt, by the Scriptures, that Christ was to make his appearance a second time to a female. If it were not necessary that there should be a representative of woman, it would not have been necessary for a second appearance of Christ. My remarks this evening will serve, I hope, to show that Shakerism is a system composed of certain principles, all fitting into one another, forming a complete system of theology, and that it is based upon reason, science, and revelation.

From the Stars and Stripes.  
**THE HARP OF A THOUSAND STRINGS.**  
BY BELL CACTUS.

Of what strange mechanism is this beautiful harp. It is indeed beautiful! Yet this sequestered vale is equally so, as the cool waters glide noiselessly along, through old mossy banks, covered with golden willow boughs, that sweep the sparkling waves with every wayward breeze. These scenes are far more attractive to those that pass that way, for silent are the silver strings of the harp. Only those who understand its strange mechanism, can skillfully touch the mystic wires, so that it will vibrate on the ear harmoniously, and reveal all the strange secrets of life.

One morn, while the dew slept in the lone wild flower, a child wandered that way, and heedlessly bending the stalk of a water-lily, it jarred one of the frailest strings, and to her wondering gaze a new world of beauty burst upon her view. Myriads of children, with their clear eyes undimmed by sorrow, were flitting among the flowers—talking with the gold-winged butterfly—or watching the brilliant tints one might see in the fountain's play. A little plaintive melody came from the grey-winged sparrow, and then such music of low thrilling strains, gradually dying away, and leaving the heart entranced.

While yet she gazed, the tone suddenly changed, and the child's companion told her that her brow had assumed a new expression, and that the string she had touched had revealed to her the emotions of childhood. Now another string awoke, and while she heard the tones, it seemed she walked through chambers paved with crystal; and round, as far as the eye could reach, were seen diamonds of thought sometimes they were colorless, at other times they were of dazzling brilliancy. Some of them had been stored in this place for a long time, and it had been by the greatest exertion they had gained entrance to this place, for the way was a very difficult one. And this was memory—sometimes it would vibrate to my touch.

Now another string awoke. It was found no one could listen to this wild luring strain, as it rolled upon the air, without seeing visions of fame and glory—and walking through imaginary gardens of intellectual beauty, and drinking deep at the fount of learning. And they saw continually before them a glittering existence—they find, perhaps, the glitter the only substance. This chord of the human harp was ambition. It was found that but few of the notes vibrated at a time. But now a string awoke more touchingly beautiful than the rest, and their thoughts grew more beautiful, till it seemed their feet trod only fair bowers, where ceaseless strains of music rolled through the perfumed air on rose wings. The inhabitants were angelic beings, with brows bound with wreaths of flowers, which each morn should be culled anew, for the woodland isles are always blooming freshly for them, and the faded forest banks of autumn wear a soft velvet hue to their imagination.

O, wondrous harp! thou hast some sad strains mingled with the former enchanting visions. Even now the day seemed darkened, the earth was still with sorrow, night waned slowly, and morn brought no joy. Looking upon the harp they saw these words—"Is there aught of earthly music but has some sad and fearful tones at times? For sweetest roses have oft a thorn, so sweet music have some sad strains."

Long had the breeze fluttered o'er its string, till it seemed a weariness came over it—just as the moon walked forth from behind a cloud that was hurrying past, and looked upon a world in resplendent beauty. Soon the azure vault was lined with stars, that twinkled every instant still more bright, but with different degrees of lustre. Then the harp was seen in that bright realm—for it was a human soul, which had kept true to all the emotions of life. Now it had left the earth—its music was heard among the angel-band of the upper world.

**SPIRITUALISM.**—To hear the opponents of the (legally speaking) well attested cases of "manifestation" phenomena, contend that they are produced by "reflex" action of the mind, by biology, psychology, or by "some sort of electricity or magnetism," remind us very much of the old gentleman who explained so clearly to his inquiring progeny the movement of the steam-engine.

"You see, my dears, this thingum-bob here, goes down through that hole, and fastens on to the—jigamaree, and that connects with the—crinkumcrankum, and then that man, he's the engineer you know, kind o'stirs up the wha-d'y-e-call it, with his long poker, and they all shove along, and the boat goes ahead."

Messieurs Spiritualists, up and at them! You have the best of it as yet, in argument and theory. "Go on with the fight!" As an outsider, we don't care which whips.—Exchange.



## TRACTARIANISM.

Occasionally the drama of life receives a fresh impulse from the entrance of some new or "old force" and society, with its many phased and peculiar characters develops forward towards its pending and inevitable issues. Thus the world is talked of, thought of, and not unfrequently compared to a stage, on which men and women are "merely players."

Naturally enough, therefore, the development of some characters, must for the time be uncouth, ill-mannered and unchristian, doing many things before high heaven and the angels, that both outrage humanity and make the judicious weep. Of this class, is the late manifestation of Tractarianism through the *American Messenger*, a paper devoted to the interests of the Tract Society in particular, and to the dogmas of orthodoxy in general.

So characteristic, indeed, is this issue, that it has not even the *quintessence* of variety, in the selection of its *epithets* or the spirit of its denunciations, for they are all *old*, and consequently "stale, flat, and unprofitable." We have heard them, "many a time and oft," and seen them as often, in the kindred prints, that come to us from other parts of this theological nation.

We take the *above*, therefore, in a very quiet way, remembering from whence it came, since we are admonished by Jesus, to "beware when all men speak well of us."

In order, however, that the reader may know the character of this *last* unfolding of Tractarianism, we make a few selections. Thus the writer after saying all kinds of *funny* and foolish things about unbelief and infidelity, explodes in the following manner:

"The hoary-headed apostle of Infidelity, Robert Owen, has crowned his life of blasphemy and inconsistency by an open adhesion to Spiritualism, and is devoting the fragments of a miserable life of fourscore years to the writing up of a delusion which is the exact antipodes of that other phase of falsehood to which his previous years were consecrated. He must be anti-something, and it is enough that this new 'manifestation' is anti-Bible and anti-Christ."

It is hardly necessary to comment on the above, for the ready sense of the reader will say: the person who could thus write of Robert Owen—a man, whose life labors have been devoted to, and consecrated by one *rich*, one *thoughtful*, labors, that are genuine by deeds of humanity and daily prayer, is so far below the common standard of mental appreciation and *christian* courtesy, that he should be classed with those who, in all ages and stages of life's history, have crucified the Saviors and benefactors of the race, and *prayed* for, as he "knoweth not" what he says.

Did we, however, live in the Mosaic rather than the Christian dispensation, we should say, put a mark upon that man, that all may know, he is a "blackguard," whether a "fugitive" in the land or not. As it is, we can but feel, that Christianity is again *degraded* by such irrational and inhuman exhibitions of bigotry and intolerance, and pray and work for the speedy abolition of the same.

In saying this, we are not complimenting Robert Owen, so much as Christianity, that has long made us *love the true and good in all men*, whether Christians or Infidels. Spiritualism, however, is no less hearty in its appreciation of any and all agencies, that draws the soul to God, and harmonizes the mind in "faith, hope and charity," for the coon of the race is the first and great characteristic of His Fatherly economy, the evangel and culminating anthem of which, will ring throughout the soul's eternity, when God "will be all in all." This, however, to the Tractarian is the "very head and front of its offending," for had Robert Owen taken up with any phase of orthodoxy, no matter how *blue* so ever its complexion, it would have been all right and religious. From such narrowness may God deliver us.

Spiritualism, however, has other sins to answer for, according to the logic of this tractarian "oracle," for the *conversion* of Robert Owen from Nothingarianism to Spiritualism, is equalled only by the enormity that makes Prof. Hare partaker of the sweets of immortal life and Spirit intercourse. He says:—In our country, a new champion of Spiritualism has entered the arena, with Broadway Tabernacle for his lecture-room, and a thronged audience for his hearers. The unrest of three score years and ten of Skepticism, finds its equilibrium in the mutterings of table-tipping spirits, who praise his poetry; and the professional learning, unhalloved and unblest, of a long life, is laid at the feet of a bold delusion. He rejects "the sure word of prophecy," attested by ten thousand evidences, and takes the testimony of a "spirit sister," as the basis of his "animadversions upon the doctrines imputed to Christ, but," as he says, "not on Jesus himself!"

We are reminded by this reference to, and criticism of Prof. Hare, and his book, of that class, who in ancient times had "Abraham" for a father, and in modern times, the *thirty-nine articles* for an inheritance—the latter being, when associated with the long catechism, the "law and the prophets," of modern theology. We are reminded of them, for the ill conceived and badly painted *swear* at "the mutterings of the table-tipping spirits," is in full fellowship with the *swagerty* of that "individual" who hearing the divine instruction of Jesus, asked, is not this the Carpenter's son? Few, however, who know the facts in the case, and appreciate *honest* disclaim, in preference to hypocritical cant and sectarian animosity, that will not think the skepticism of Prof. Hare, a far nobler compliment to Christ and Christianity, than the empty formality, and make-believe devotion, which every where characterizes the religion of the times.

We say this, not in vindication of Prof. Hare, his life, logic, or writings, for we regret the issue he made on Christ and the Testament, as much as this Tractarian, though for other reasons, but because we recognize a *higher* law than conservatism, and would awaken, if possible, a more general appreciation of that integrity of soul, that will not *subscribe* to any creed, system or law, that does violence to honesty.

And we cannot help thinking, that if modesty was as native to tractarianism as dogmatism seems to be, the theology of the Age, instead of denouncing the advent of Spiritualism, and the ministry of angels, would be penitent and respectful; the former, because its members had lived to see the impotency of their logic and the failure of their systems, in the *non* conversion of such men as Robert Owen, and Prof. Hare, to the beauty of religion and the consolation of immortal life; the latter, because it hath pleased the Father of all good to develop instrumentalities by which the erring in logic and the skeptical in spirit may be brought back to a knowledge of Jesus and spiritual things. That Spiritualism has done this in thou-

sands of cases, is a well-known and generally conceded fact, how simple or superficial soever the instrumentalities may seem to the external mind, or the theologically educated. This one fact is enough to vindicate Spiritualism, and make the truly religious soul profoundly grateful to the Divinity, that watches over, and ministers to the needs of life, for everywhere it has made its modern advent, the religious sensibilities are quickened, and the mind in a measure harmonized. We do not mean by this a *cold intellectualism*, that is more akin in method and spirit to paganism than Christianity, but a truly respectful appreciation of the Divine economy, that so harmonizes the nature of things, that those that were *mourning* for and considered "dead," are made active in the ministry of the angels for the world's redemption and the souls' guardianship.

Spiritualism, however, has other and more ruinous defects to answer for than infidelity itself. Tractarianism being authority, for we are informed of the "frequent records of the harvest which our lunatic asylums, and other humane and criminal institutions are reaping from the fields of infidel Spiritualism. The most recent, and perhaps the most gross and horrible instance, is that of the New Haven murder—the leading facts of which we feel warranted in recording, not to gratify the love of the horrible, but as illustrative of the tendencies of Spiritualism, when it takes the popular form, and ripens into fanaticism."

If this was written in *good faith*, it shows such a deplorable lack of knowledge, that our pity is excited for the mind, that is so far forgetful of the benefits of civilization, as to allow itself to "bear false witness against its neighbor," when any of the daily papers would have saved it from committing so great a sin. As it is, however, we cannot help thinking it a very legitimate manifestation of the infidelity of Tractarianism, since it illustrates the nature and tendency of that theology, which "disbelieves reason, distrusts moral sense, dislikes science, discredits nature, and for all who are without the Bible and a fit interpreter, disowns the moral character of God." As we have on more than one occasion made protest against the "pious frauds" of the sectarian press, that associate Spiritualism and "the New Haven murders," it is hardly worth while to repeat it at present. Still we extract the following from the *Anti-Slavery Standard*, that the reader may fully realize "what manner of man" this Tractarian is.

The writer after referring to the *practical infidelities* of the *American Messenger*, and the Tract Society to the Reforms of the Age, says:

"The article is made up, in about equal parts of pious cant, personal ruperation, and unblushing falsehood. For example, it coolly refers to the Wakeman murder at New Haven as the fruit of so-called 'Spiritualism,' and, by a cunning collocation of words leaves its ignorant readers to infer that the murders were 'Spiritualists.' It is not within the province of THE STANDARD to offer an opinion as to the reliability of 'Spirit Manifestations,' but it is one of the duties which every press owes to the cause of truth and sound morals to expose such pious knavery as this."

The simple truth is, that the "Wakemans" of New Haven had no connection whatever with the "Spiritualists," and that there is not the remotest similarity between the peculiar views of the latter and those held by the former. Nay, more; the views of the "Wakemans" are, in most particulars, similar, if not identical with the Tract Society itself. The *Messenger*, after presenting the facts connected with the murder, says: "This is enough of this sickening story. Its moral is easily written; there is no limit to the wanderings of the human mind on boundaries to self-assertion for the human will, if set loose from its moorings to the blessed Bible, and the throne of God." This is equivalent to an assertion that the New Haven "prophecies" and her followers were led into the crime of murder by their unbelief of the inspiration of the Bible. The fact, however, is, that they are strictly "evangelical" in their views of the Scriptures, and also in regard to the death and sufferings of Christ, and the final state of the righteous and the wicked. To suppose that the writer in the *Messenger* did not know that such was the fact, is to charge him with being ignorant of their creed, as stated by themselves and published in the daily papers. So far from denying the inspiration of the Bible, their very delusions were founded upon passages in that book, which they interpreted as an infallible revelation of God's will. We say this, not because it proves anything against the claims of the Bible—for it does not—but simply to illustrate the unscrupulous mendacity of the managers of the *American Tract Society*. There is one passage of that "blessed Bible" which they so much abuse and pervert that we beg leave to commend to their special attention, viz: "All liars shall have their part in the lake that burneth with fire and brimstone."

## SHAKERISM.

Under this head we publish an article on the first page, which should be read with attention. We say attention, because it outlines the principles and views of a quiet and industrious people, who have been and are misrepresented, because the public, up to this time, have had few opportunities for becoming acquainted with the peculiarities of their theology and government. We hope, therefore, the matter will receive a thoughtful and an honest consideration, for it would be humiliating, if in this age of progress and emancipation, the Shakers were made exceptional to the general expression of sympathy that years for, and demands, the harmonization of the race in a practical brotherhood. We say so much, not because we have any sympathy for the theology expressed in the article, but because good sense and common honesty demand they should be heard in their own defense, and that by *liberally* disposed minds. We also hope the day is not far distant, when those who *profess* to love the great central thought of Christianity, will practically work for the *BROTHERHOOD* of the race, in which there shall be "neither barbarian, Scythian, bond nor free," for all shall be *one* in God.

## THE LECTURE OF A. J. DAVIS.

This friend of progress and reform commenced his lectures at the Stuyvesant Institute on Friday evening of last week. His subject was "The Formation and Perpetuity of Character," which he discussed in an ingenious manner. We were pleased to see the use Mr. Davis made of Phenology, as it affords the best and only method of making plain and practical the distinctions of mental philosophy. Still, we discovered in this introductory lecture, that Mr. D. has made additions to, and classifications of this science, which may need more demonstration than Mr. Davis is in the habit of giving in his lectures. Of course, he has the undoubted right to make these alterations, if facts authorize them, but as science has a very exacting method of its own, we hope Mr. D. will give the facts, that call for these amendments as otherwise, he may be *darkening council* rather than aiding progress.

We have, however, no desire to criticize, although Mr. D. invites it from a variety of stand points. On Sunday morning, Mrs. Davis delivered a very beautiful and spiritual address on the ministry of the angels, which is highly spoken of by those who heard it.

In the evening, Mr. D. lectured. His subject, "the material side of Spiritualism." He lectures again on Friday evening of this week. Admittance 10 cents.

## P. B. RANDOLPH.

The Buffalo Age of Progress, referring to this medium, says:

"The Spirits have brought to our city, another speaking medium, of extraordinary developments. It is Paschal B. Randolph, who is widely known among the Spiritual fraternity, both in this country and Europe. Spirits who have left the earthly form, either in modern or ancient times, can speak their own native language through him, be that language what it may; and that with great eloquence and fluency."

Much of this will, doubtless, be good though unexpected news, to many of the friends of Brother Randolph. At the same time, we would respectfully suggest to the reader that there is much wisdom, if not *absolute* truth in the remarks of St. Paul, on the value of "unknown tongues," the practice of which has marked significance for mediums and Spiritualists interested in this kind of manifestation. He says:

Wherefore let him that speaketh in an unknown tongue pray that he may interpret. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

For thou verily givest thanks well, but the other is not edified.

I thank my God, I speak with tongues more than ye all.

Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.—I Cor. xiv., 13—19.

## SINGULAR DEVELOPMENTS.

The following will furnish materials whereby to test the more marvellous phases of the manifestations, should it otherwise fall of interesting the reader. The editor of the *Spiritual Universe* says:

"We have lately seen some remarkable writings, said to have been executed through the mediumship of Mr. Mark Allen, of Lorain County, Ohio, and supposed to be in the Chinese, Sanscrit and Chaldaic characters. The medium was influenced by the Spirits of Confucius, Josephus, Xenophon, and others of distinction. Of course we are in no condition to decide as to the fact of the genuineness of these extraordinary productions; but they are certainly remarkable, as evidence of Spirituality. The medium is impressed that the design of the Spirits is, to extend to the Celestials a knowledge of the great truths now in the process of unfolding and we think there are good reasons for believing that such may be the case. Letters, under supernatural direction, have been addressed to different individuals in China, and in California, and we shall expect some curious results from this interesting movement."

## MR. GRIMES AND HIS CHALLENGES.

It has got to be quite a trick with lecturers on biology, psychology, &c., to challenge mediums, and call in question facts which are as well authenticated as human knowledge can make them, because they know if they succeed in *destroying* the conditions of meditations, their point is gained. In doing this, they are not only inconsistent with the acknowledged conditions which the laws of Spirit intercourse make necessary to be observed, but inconsistent with the method they observe in producing the phenomena of biology, &c. From the following, the *lonely* of all such may be questioned. We copy from the *Age of Progress*:

MR. EDITOR.—Having attended one of the so-called lectures of Mr. Grimes, at Townsend Hall, in this city, and heard his challenge to mediums, and his offer of one thousand dollars for a rap, which he could not detect, I deem it proper to apprise your readers that I accepted a similar proposition of his in Troy, three years ago, with a proviso that he would deposit the money—which, in that case, was five hundred dollars—in some responsible man's hands. Finding me in earnest, he equivocated, and said, if I could not trust the money in his hands, he would not trust it in any body's else hands. Thus he backed out, as he always intends to do.

During the same course of lectures, another gentleman (S. M. Peters) took him up, intending to offer me as the medium. Mr. Grimes equivocated, shuffled and backed out in the same manner; and thus he will do as often as any male medium comes forward and accepts his proffered terms. He feels safe in relation to female media, as he depends upon wounding their sensibilities and driving them from him, by his insulting vulgarity.

L. D. MCWAIN.

## For the Christian Spiritualist.

## THE CROSS OF CHRIST.

BY S. M. PETERS, S. R.

Quite recently, I have been favored with a letter from a friend, a true friend, and one whose individuality moves in the same sphere with mine.—There is a mingling of the essences and affinities of our natures that make us one in sentiment and in fact. False customs, and the necessities of the times separate us now externally, but we are together in Spirit, wayfarers and companions in the endless journey of eternity. It will be seen, however, by a subjoined extract from the letter of my friend, that a slight misunderstanding exists between us in technicalities and forms. My friend is afraid that I am not sufficiently obedient to time-honored authority. The following outlines the idea.

"Forgive the allusion, yet accept the wish. I would that your talents were enlisted in a better cause. Without entering upon any theological discussion or abstract principle, let me direct your attention at once to the Cross of Christ. The requirements of the Gospel are simple as they are sublime, and the rewards of obedience are infinitely glorious. They are also perfectly adapted to the cravings of the immortal soul, for if we drink of the fountain of living waters, we shall never thirst. 'Come unto me, and ye shall find rest unto your souls.'—Take my yoke upon you and learn of me, for my yoke is easy, and my burden light." O, listen to the voice divine, and Christ will appear to you as the chiefest among ten thousand, and the one altogether lovely. He can understand all our sorrows, when the world seems receding from us, and the path of life is desolate and lone. Long years ago, my intellectual nature was satisfied with the leading doctrines of the Bible, but I was afterwards led

to mourn and pray over my want of feeling for the souls of others. My prayer has been answered, and now permit me to rejoice, that I can so far regulate my thoughts, as to entreat you to follow in the path which leads to eternal life. Search the Scriptures, and you will find it there, and may you be like Thomas at last and exclaim, 'My Lord, and my God.' Obedience, faith, and prayer, will do more to unfold the grand mysteries of the Bible than any learned or elaborate discussion of mortal man. The Scriptures explain themselves in a great measure. To the eye of faith they are unsealed in part, and if our finite minds cannot compass all their glories and mysteries, the promises are many and sure, that we shall understand more perfectly in another and better state. Here we know in part, there we shall know even as we are known.

Blessed assurance, failing never,  
Let the soul no more repine;  
Watchful, prayerful, hoping ever,  
Waiting on the voice divine.

Accept my prayer and best wishes, that this imperfect missive is not written in vain. May we meet in heaven. Farewell."

The reader cannot fail to discover that the author of the above is a poet and a christian, in the progressive or transitional state, just bursting from the sectarian cocoon. The advice given indicates deep heartedness, together with a want of point or indifference, that betrays a lingering sectarian bias. It leaves open a wide field for discussion, but as all discussion is declined, there is no alternative but a train of general remarks. The invitation to come to the Cross of Christ in the sectarian church, practically signifies nothing, theoretically less than nothing. It is a text, however, suggestive of thoughts for a sermon, that would reach three times around the globe. Come to the Cross of Christ. How shall I come? Shall I climb the spire of a Catholic Church and take hold of the piece of wood at the top? Shall I approach a modern belle, who suspends a golden cross upon her bosom as an ornament? Shall I take hold of the same bauble, (made of brass) as it dangles from the watch chain of a Broadway dandy? Shall I subscribe to a creed, and assist to support a preacher, who denies the ministrations of angels? Shall I give money to send the gospel to the heathen of foreign lands, while christendom swarms with the most benighted heathens on earth? Shall I mount the pulpit and preach a fashionable gospel for five or ten thousand dollars a year? Can any one tell me,—does any one know?

As I have intimated, the invitation to come to the Cross of Christ, when given from the modern pulpit, is the most unmeaning phrase that ever fell from mortal lips. It has no meaning in the most common acceptance, and I sincerely believe, there are not ten clergymen in this country, who comprehend the deep, interior, Spiritual significance of the invitation.—Come to the Cross of Christ, given by any one but a practical christian, it should read:—Go to the Cross of Christ. My friend says, "search the Scriptures," and I answer, as the very obedient servant answered every command of his master: "I'm just a going to do it." I am willing to take advice from any man or woman, who will unfold the interior meaning, and harmonize the seemingly conflicting sentiments of the following texts of Scripture.

Jesus according to Luke says, if any man come to me, and hate not his father and mother, and wife, and children, and brothers and sisters, yea, and his own life also, he cannot be my disciple.—And whosoever doth not bear his Cross and come after me, cannot be my disciple. And Matthew referring to the same subject, "For this cause shall a man leave father and mother, and cleave unto his wife, and they twain shall be one flesh, wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder," and in the same chapter, we are informed, that "every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and inherit everlasting life."

Paul addressing Timothy, says, "But if a man provide not for his own, and especially for those of his own household, he has denied the faith, and is worse than an infidel." I have selected these passages for the consideration of all who are ready to say "search the Scriptures." We shall see whether they are harmonized or not, by any of that class, who are fond of saying, "Come to the Cross of Christ," to all who are outside of our Church.—They are plain enough to me, but let us see if any of my would be teachers are competent to explain their own texts. Come to the Cross of Christ; I pass the invitation along. There is a clergyman in this city who explains the Bible for ten thousand dollars a year, (my friend says the Bible explains itself) and lives in a house, the furnishing of which cost twenty thousand dollars. I say to that clergyman, read the texts I have quoted, and come to the Cross of Christ. I will particularize no further, come to the Cross of Christ, all of you. But you turn upon me and ask: how shall we come? I answer, search the Scriptures, and by the word Scriptures, I mean all revelation, written or unwritten. Read the Bible for yourselves, all of you, and save the eighteen millions that are expended annually to support the sectarian church. In this way, you will force forty thousand clergymen into honest and useful employments, perhaps to farming, which will tend to bring down the price of provisions essentially, and advance practical christianity amazingly. Come to the Cross of Christ. How shall we come? "Good master, what shall I do to inherit eternal life?" And Jesus said unto him, why callest thou me good? there is none good but one, that is God." The invitation to come to the Cross of Christ has no meaning whatever, unless we understand who Jesus was. In the last passage of Scripture quoted, we are told in plain words that Christ was not God. The Gospels abound with passages of similar import, yet in the face of all these, the Church of Constantine deified a man, as was the common practice in those days among the pagans of Rome, Greece, and Egypt. The Protestant Church endorsed the error with only one passage to build upon, namely, "I and the Father am one. The passages that refute the commonly understood idea of that one, are too numerous to note. If Jesus was God, he was praying to himself when he said, 'Not my will but Thine be done,' and again, 'My God, my God, why hast Thou forsaken me?' In the face of all this, theology holds on to the old pagan idea of the Godship of Christ, and then contradicts itself, by placing him in a mediatorial position, making intercession with himself. If Jesus is God, and God is unchangeable, what does this passage mean? 'But of that day, and that hour, knoweth no man, no, not the angels, which are in heaven, neither the Son, but the Father.' And again, 'I then answered Jesus, and said unto them, verily, I say unto you, the Son can do nothing of himself, but what he seeth, the Father do.'"

There is no chance for an argument, it is all on one side. The pagan idea of the deification of Jesus, is an egregious error that brings a long train of errors with it. Jesus was the representative of a principle, but paganism personifies the principle in the individual. Jesus said, "Truth is the way and the life," but Romanism renders it, "I am the way, the truth, and the life," and so of many other passages, all equally false in the rendering, and all copied verbatim by Protestantism.

The compilers of the Bible in order to save their previously formed creed, found it necessary to suppress almost the entire history of Jesus, and why? Because it was too absurd to have it known that their man made God, served an apprenticeship at the carpenter's trade, before he could work at it. The birth of Jesus is recorded, and then there is a blank in his history, which extends up to his twelfth year, when we find him in the Temple disputing with the doctors. Another blank extends to his thirtieth year, when he began to teach publicly. There is a significance in this, that Protestants have no excuse for passing over in silence. If they are honest, if they consider their faith worth a straw, why don't they come up to the work like men, and abide the issue, or else admit that their faith is Roman Catholic Paganism, for it is nothing else. Jesus was our brother, the first born of the Regenerative family, and I challenge any clergyman to take the gospels of the New Testament for a platform, and face the issue on that question.—Now then, come to the Cross of Christ. How shall you come? Not by joining the Baptist, Presbyterian, or any other formal church, for Jesus never directed the erection of any such institution. Not by giving donation parties to pampered, high-salaried clergymen, while the poor are starving in your midst. Not by preaching to the elect, for Jesus said he came to call not the righteous, but sinners to repentance. And it should be borne in mind that sinners in our day are poor, the rich never rank among sinners. Come along then, but how? Not by pandering to popularity and respectability; not by subscribing to a fashionable creed, because Truth is unpopular, for it was also so. Not by reading a chapter in the Bible every morning as a matter of form, and then repeating over a stereotyped prayer, as meaningless as it is useless.

But how shall you come? Ask Jesus; he can tell you all about it. Read the sermon on the Mount: read the fourteenth and fifteenth chapters of Luke; read the gospels all through; "Search the Scriptures." I came very near "getting religion" at a revival in the Methodist Church once in my life; that is, I got psychologized by the action of the minds of some twenty Methodist ministers, and it is not to be wondered at, that I felt very bad. I wanted relief, and was told that the only way was to throw myself into the arms of Jesus all smutty as I was, for I could do nothing for myself, and claim salvation through the merits of his atoning blood. This is the grand idea running through all so called Christian theology. The merits of the vicarious atonement. It is embodied in the Methodist hymns, thus:

"Here Lord I give myself away,  
'Tis all that I can do."

The Calvinistic theology is still worse. The idea there takes in only a small portion of humanity, thus:

"Who shall the Lord's elect condemn,  
'Tis God who justifies their souls;  
And mercy like a mighty stream,  
O'er all their sins divinely flows."

Instead of working out one's "salvation with fear and trembling," or by good, and purifying works, as Jesus and all his Apostles taught, we are instructed in a system of *what* *barbaric* religion; that is, by observing certain forms and ceremonies we are to be dragged into a place, that we have no affinity for, or knowledge of. Hear Jesus on that. "The Kingdom of God cometh not with observation. Neither shall they say, Lo here! or lo there! for behold the kingdom of God is within you."

The doctrine of the atonement as taught by sectarian theology, is a pagan doctrine. In truth it is the climax of paganism. The primitive man, or man in a primitive state of existence, draws his first idea of Deity, from external nature. The warm sunshine; the gentle breeze, and the genial rain, by their combined influence giving birth to fruits so necessary to his existence, are viewed as the gifts of a good God. But when the earthquake, and the hurricane spread desolation around, God seems to be very angry about something, and His wrath must be appeased. The poor savage has nothing to give but fruit, and so he selects the best he can find as a gift. He knows not how to find God, and so he lays it upon wood and burns it, "and the Lord smells a sweet savour." This is the lowest form of Paganism. The hunter, and the shepherd, in a more advanced stage of existence, sacrifice animals, and further on in progression man resorts to human sacrifice as a greater gift, and consequently more acceptable to a God, who gets out of humor about once a week. The history of humanity in the Bible elaborates these different stages of human life. The sacrifice made by Jephthah of his daughter, is one of the most diabolical acts that superstition has ever been guilty of. In the time of the prophet Jeremiah, human sacrifice was common among the Jews. Jeremiah, in referring to the matter, says, that they were guilty of things that God never thought of. But the church of Constantine demanded a higher form of sacrifice to eclipse all the rest, and so the sacrifice of a God was promulgated as a Christian doctrine. Even the ignorance of that age would sneer at the possibility of the thing, so to make it palatable, God was made to sacrifice Himself by, and through the instrumentality of ignorant men, and the poor wretches, as a reward of obedience, were damned to all eternity.

Could absurdity go any higher? It did; for after killing their God in the Crucifixion, they eat Him in the Sacrament. This, I say, is the climax of Paganism, for after killing and eating God, there is nothing left to do in the religion of forms.

The abominable Pagan idea of the necessity of a bloody sacrifice, to appease the wrath of a God of love; is a fundamental idea in Protestant theology. The saving merits of the blood of Christ, as indispensable to salvation, is nowhere taught in the gospels. The religion of Christ is not a religion of faith, forms and observances, but a religion of knowledge, principles, and works. When men learn to do as they would be done by—when they learn to love all men and all women with a brotherly and sisterly love—when they do their whole duty to their fellow men, they will do their duty to God, and become truthful, and harmonial, and Spiritual, which is all that is required in the invitation, come to the cross of Christ.

The friend who furnished the text for this article will understand that no personal allusion is made. Neither can I say farewell to that friend, for we are bound by an eternal bond of union. Will some other Christian friend forward a text? I feel very much like sermonizing.

NEW YORK, Feb. 1886.

THE EDITOR of the Norristown, (Pa.) Olive Branch alluding to A. J. Davis' lecture on Spiritualism at that place, says: "We are told he endeavored to prove the truth of Spiritualism by the Bible. He treated the subject with great seriousness, and made out a plausible case."

## THE KOONS FAMILY IN NEW YORK.

These mediums, so long, so generally and favorably known to the Spiritual family, are now in this city, stopping with some friends, where they have had a few private circles.

The policy—if such it may be called—adopted by Mr. Koons from the first, rather separated him and his family from the sphere of temptation, and in a measure disarms the criticism which naturally enough is brought to bear against all manifestations in dark circles; for he has given his time, attention, and the medium labors of himself and family to the good of the cause "without money and without price."

His visit, however, to this and other cities at present, is more for mental relaxation and fraternization with the friends, than for manifestational purposes, as his health is somewhat impaired. He expects to return to the city ere long, for other and more public reasons.

We call attention to this family more as an act of justice, than because we have anything new to offer—the more as of late we have had to bear testimony against "dark circles," and caution the friends as to the character of much that passes with many of them for Spiritual manifestations.

We deem it but justice, therefore, to say so much, and copy the following testimony, lest we be found bearing "false witness against our neighbor."

A correspondent of the *Age of Progress*, writing from Painesville, says:

The Koons family spent a week in this town, and on the six evenings, met with companies of from thirty to forty of our citizens each evening.—There have been manifested the developments that have generally taken place in their presence elsewhere. And whereas, a newspaper in the neighboring city of Cleveland, recently visited by the family, has thought fit to cast some suspicions on their integrity, we feel that it is due to Mr. Koons and family, and no less to truth and justice, to testify to what we have seen.

The manifestations of the six evenings, have been in the main, the same on each evening. The company have been seated in circles about the room. Upon the table, in the centre of the room, were placed a small brass horn, with a spiral flange about midway its length; two straight tin horns, about two feet in length; a tambourine; a harmonica, and two brass dinner bells. Mr. Koons, the elder, when all were seated, took a violin and, through the sitting, most of the time, quietly played upon the same, and the company would sing some familiar hymn. Lights were seen passing about different parts of the room; some slowly, others with great velocity; some dim, others very brilliant. Judging from the sounds—for the sittings were in darkness—the tambourine was taken from the table and carried about the room, generally over the head; and, at times, with almost the velocity of thought; all feeling the rush of wind; and generally the tambourine, while thus flying about the room, was played upon in a superior manner; at times, with great power. Then the other instruments would be taken from the table and passed around with the tambourine, playing in harmony with the same. The instruments, as they passed about the room, apparently, for a moment, rest upon the heads and hands of many present. Intervals in the music, human voices, apparently, passing through the long horns, sung and talked with us.

In a testimonial of this kind, it cannot be expected, that we should give a minute statement of the manifestations, as our special object is to say, that we held such relative situations, to Mr. Koons; that all his company, during these sittings, that we did not leave their seats, which were at distance from the table. And indeed, the manifestations were frequently of such a nature, that could not have been made by Mr. Koons and family, if they had been all on the table.

Milo Harris,	Elisha Abbott,
Diana Abbott,	Samuel Stoddard,
Mrs. S. B. Morrell,	Catherine McCree,
Mrs. Sophia Howe,	Mrs. E. H. Palmer,
Mrs. N. A. Harris,	Mrs. Proctor,
S. B. Morrell,	L. W. Ashley,
John N. Duer,	Charles Stocking,
Cordelia S. Smalley,	Mrs. J. Chase,
P. C. Wilcox,	E. D. Howe,
F. McCrex,	J. Palmer.

PAINESVILLE, Jan. 28, 1886.

We certify that we were present on Saturday evening, Jan. 26th, in Painesville, at one of the sittings above referred to, and are satisfied that as Mr. Koons and his son Nahum are on each sitting, they did not move from their seats during the sittings, as our positions were such as to have testified them, if an effort had been made to get up.

H. FLOYD.

T. C. FLOYD.

I certify that I was present on Saturday evening, Jan. 26th, in Painesville, at one of the sittings above referred to. I was standing behind the chair of Mrs. J. and am confident that she did not leave her seat during the whole performance. As the table, that I was present on four of the s







For the Christian Spiritualist.

# SPIRIT SPELLS.

Spirit voices in the twilight murmur messages of love, To the lone and missing Spirit, of the brighter worlds above, Tell of joys that are unending, of the limitless expanse Of the future angelic marvels, of humanity's advance.

To the holy angel natures, dwelling in those distant spheres, Telling of the hope that sanctifies bereavement's bitter tears,

Of the holy calm pervading the earnest soul of truth, Of the bright realization of the fairy dreams of youth.

In the sunshine's vivifying ray the power of beauty dwells, And rosy morn and eve are bright with spiritual spells, The forest's solitude awakes thoughts of the future far, And angel's eyes serenely beam from the depths of evening's star!

In the deep silence of the night, come glorious thoughts that bring, Foresadowings of future bliss upon the soul, and fling A radiance from that better world, revelations from on High Of the human Spirit's angel powers, and God-like destiny!

The Spirit of the beautiful dwells on the face of earth: It breathes upon the world of flowers, and lights the human heart; It dwells within the smile of love, in childhood's voice of glee, And earth, and air, and sea are bright with Spirit melody!

# ANGEL WHISPERS.

By S. M. PETERS.

Fast gleaning shadows, Clothed in moonlight and mellow, As the day-god went down in the far distant wave, My heart was yearning, For thought was comparing The season of night to the dawn of the grave.

As lowly reclining, I sat this morn'g, The angel of mercy was hovering near; Her low whispered measure, Was a heaven-born treasure, A charm to the soul, as it fell on the ear.

"Poor mortal, thy sorrow Will fly, when the morn'g In glory appears, on the sun's old beam; When the glad light of morn'g, The landscape adorning, Shines upward and onward o'er life's turbid stream."

"Thus the pathway of duty Is lighted by beauty, There's a smile for a tear, wherever we roam; Then a heaven above us, And a Father to love us, And our Father is calling His weary ones home."

From Buchanan's Journal of Man.

# RELATIONS OF PHRENOLOGY AND SPIRITUALISM.

The word *Phrenology* signifies the science of the mind, and is not, therefore, limited in its application to the cranialogical doctrines of Gall and Spurzheim, and the mental philosophy which was associated with them. A true science of mind must necessarily be of vast extent, and must constitute the very foundation of *Pneumatology*, or *Spiritualism*.

*Pneumatology*, the science of the soul, can be satisfactorily studied only by the study of the living soul in the brain, the workings of which we may continually observe, and clearly understand, in our fellow beings. *Pneumatology* is a very important branch of the great science of Anthropology; but the attempts to develop *Pneumatology* alone, without first obtaining a proper knowledge of the soul by a true and comprehensive Phrenology, must always be fallacious; hence those Spiritualists who begin with the study of the separate soul, without first understanding the soul in the brain, may not attain more accurate results than the old metaphysicians, who practiced the same error in its most aggravated form; studying mental phenomena entirely in their own consciousness, forgetting that mind is connected with matter, and that its true nature can be learned only by seeing it in action, with its necessary apparatus of manifestation, with which and by the use of which it attains its natural growth and full development.

Spiritualists who perpetuate this old metaphysical error, by rising above our mundane existence and endeavoring to understand man solely by exploring his *past* mental life, can never by such a process learn to understand *terrestrial* man, nor even acquire the true laws and analytical philosophy of the soul, from that sphere of existence in which its terrestrial manifestations have ceased or changed—and in which it is not revealed to us by its connection with solid matter, tangible forms and visible action.

That a true, comprehensive Phrenology necessarily forms the basis, or central body or *Pneumatology*, is a self-evident proposition; but so long has the public mind been accustomed to dwell upon the rudimentary system of Gall and Spurzheim, which recognized man only in his terrestrial life, and ignored his Spiritual relations, that Phrenology, according to the Gallian system, has been recognized as a science entirely apart and distinct from the phenomena of Spiritual Science.

That Phrenology and *Pneumatology* have thus heretofore stood distinct, was owing to the rudimentary development of both—a condition in which they stand apart, unfinished and unconnected, as do the separate hemispheres of the cerebrum in the third month, when they are but smooth membranous sacs, imperfect and unconnected, presenting none of the rich complexity of development which they finally offer, when, completed in growth and identified by extensive commissures, they act as one organ. Thus Phrenology and *Pneumatology*, when fully expanded, become so intertwined and mutually connected, as to become parts of one great unitary science—the science of man, which reveals the mind, the brain, and the body, as united parts of one great organism, inseparable in its study, and presenting its focus of interest in the brain. Here all the Spiritual, and all that is material, connect and mingle in their great theatre of continual reaction and conjoint operation.

In the Gallian system of Phrenology, as propagated by Dr. Spurzheim, who has been its prominent teacher among the English, the organs of the mind were studied only as to their phrenological manifestations in material life. The higher capacities of the mind, far transcending the exact limits of sensation, in Clairvoyance—the powers which prove the independent existence of the soul, and the immense range of phenomena which belong to the relations of terrestrial and supernal life, were left unexplored. Nevertheless, as this immense class of facts constitutes an important portion of the history of the human mind, they could not be entirely ignored. Hence the organ of *Religion* was recognized by Gall, which by Spurzheim was reduced to the simple organ of *Reason*, being unwilling to recognize distinctly the religious sentiment as the innate function of the organ, or even to give it so profound a title as *Veneration*, thus coming down from the divine and universal sentiment of Religion, to the simple terrestrial sentiment of Reverence.

The relations of man to the supernal were thus greatly obscured, and the doctrine of influx from the divine distinctly negated; nevertheless, as visions, mysterious dreams, and supernal phenomena, have marked the history of mankind, their explanation had to be sought, if not in the unquestionable faculties of the human mind, at least in the vagaries of human credulity, and the fantastic creative power of the human imagination. To this

end Spurzheim recognized an organ of *Marvelousness* as the prolific source of visions, delusions, and miracles.

Following up their teachings from the founders of the science, practical phrenologists in our country have been accustomed, for the past twenty years, to speak of the organ of *Marvelousness* merely as the source of credulity, of a belief in witches, ghosts, dreams, and superstitious fancies in general. *Marvelousness*, as the source of credulity, was compared with the organ of Causality, the source of skepticism, and men were described as unversal skeptics from Causality, or universal dupes from *Marvelousness*—the only organ through which the Spiritual phenomena were recognized. Thus it would seem that all but materialistic sceptics were the victims of a superstitious credulity.

The unsoundness of this doctrine, as a portion of practical Phrenology, early attracted my notice, but I have never observed, from any very authoritative source in Phrenology, a more liberal view of the subject. The leading followers of Gall have been rather inclined to the materialistic philosophy—his most conspicuous advocate in England at the present time, Dr. Eliotson, being a resolute opponent of Spiritualism.

The doctrines of Spurzheim on the subject, as set forth in his Phrenology, are expressed as follows:—"All who have studied nature in general, and man in particular, have always paid the greatest attention to the causes of the phenomena they observed. They are divided into two classes, Materialists and Spiritualists. The former looked for an explanation of the phenomena in various combinations of constituent elements, or in the mixture and form of bodies. The latter attributed all phenomena to beings, principles, entities, substances, spirits, or souls. According to them, planets and comets are moved, plants grow, and animals exhibit their functions by the influence of souls. All activity is a consequence of the agency of immaterial beings. Inertness and form are the essential characters of matter. There is a certain number of elementary matters, and these can exist either singly or in a compound state, but in every case without inherent activity.

"The doctrine of the soul, or Psychology, is involved in the most inextricable difficulties. Now-a-days, matter is considered as active, or endowed with various qualities, and as exercising some influence in the universe.

"The doctrine of immaterial substances is not sufficiently amenable to the test of the observation; it is founded on belief, and only supported by hypothesis. It is an essential item in metaphysics. Opinions upon such points must vary continually, and none can ever gain general assent. Those which flatter the wishes of man the most, which astonish and promise the greatest advantage, will be the most readily and generally believed.

"Many ancient Spiritualists admitted two souls, one irrational and mortal, and the other rational and immortal. Stahl and his school understand by the term soul, a being that produces all the phenomena of man, as well the vegetative as the animal functions.

"The majority of modern Spiritualists define the soul, a being which has consciousness and will, and which is immaterial and immortal.

"Modern Physiologists examine the functions of animals independently of the soul.

"Inquiries into the nature of the soul, its origin, seat, mode of action on the body, and final destination, belong exclusively to metaphysicians and theologians; they are beyond the province of the physiologist.

"Both Gall and I, therefore, have always declared, that we merely observe the affective and intellectual manifestations, and the organic conditions under which they take place, and that in using the word organs, we mean only the organic parts, by means of which the faculties of the mind become apparent, but not that these constitute the mind."

In accordance with the foregoing views, which are not very clear or positive, but plainly ignore *Pneumatology*, Spurzheim's description of the organ of *Marvelousness* shows distinctly that he had no regard for the Spiritual and marvelous, although from his peculiar style as a writer he does not present his opinions with emphatic distinctness, but leaves them to be inferred. The following is his language in reference to *Marvelousness*:

"There is still a sentiment which exerts a very great influence over religious conceptions, and which, in my opinion, contributes more than Veneration to religious faith. Some find all things natural and regulated by the laws of creation; many others are amused with fictions, tales of wonders, and miraculous occurrences. They find, in every passing event, extraordinary and wonderful circumstances, and are constantly searching after whatever can excite imagination and astonishment. This sentiment is to be observed among mankind at large, both among savages and civilized nations. In every age and under every sky, man has been guided and led by his credulity and superstition. The founders of all nations have had a fabulous origin ascribed to them, and in all countries miraculous stories occur in ample abundance. Almost all histories, until within the last two centuries, reported seriously, supernatural facts. Hercules, in his cradle, suffocated serpents; Romulus was nourished by a she-wolf. There are many disposed to believe in *dreams*, *oracles*, *magic*, *astrology*, in the *mystic influence of spirits and angels*, in the power of the devil, in *second sight*, and in *miracles* and incomprehensible representations of all sorts. Some, also, are disposed to have visions, and to see ghosts, demons and phantoms. This sentiment gains credence to the true and also to the false prophet, aids superstition, but is also essential to the belief in the doctrines of refined religion. It is more or less active, not only in different individuals, but also in whole nations; its functions are often disordered, constituting one form of insanity, called monomania.

"The legislators of antiquity, aware of the great influence of this faculty, made frequent use of it to enforce and to confirm their laws. They spoke in the name of God, of angels, and of supernal powers. The angel Gabriel purified the heart of Mahomet when a child. Mahomet visited at night the different mansions in heaven, and being introduced by Gabriel, he was welcomed everywhere and saluted as the greatest prophet. Whatever Mahomet did, is represented as miraculous, and no pious Mahometan doubts of its truth. In our own days the religious sects of Swedenborgians, Methodists, Quakers, and many others, particularly demonstrate its influence and presence. Men at large have a strong propensity to believe in miracles, but the fact, that accounts of supernatural agency prove so generally false, is a reason for looking upon them with distrust."

Gall, as skeptical as Spurzheim, and more positive in his expressions, regarded the higher phenomena of animal magnetism as the effects of irregular action of the cerebral organs, and considered the belief in some of its phenomena, which are now well established, the result of excessive *Marvelousness*. As for Spiritual intercourse and inspiration, he considered all such phenomena the effects of high activity in the organs of *Marvelousness* and

Religion, by which the honest and sincere visionary felt himself impelled as if by an exterior power. In other words, he considered all such visions *subjective* instead of *objective*, and he refers especially to Swedenborg, Jung Stilling, Rhenzi and others whom he considers honest, but deluded by the overaction of the organ of *Marvelousness* into the belief that their visions were realities.

It is obvious from these quotations and references, that the Gallian Phrenology virtually excluded the marvelous, ignored the higher phenomena of animal magnetism, and effectually forbade the intercommunication of terrestrial humanity with the Spiritual world, by providing no faculty of the mind through which such communications could occur, and by recognizing all phenomena of that class as belonging to the delusions arising from excited *Marvelousness*, the function of which, according to Spurzheim, "is principally manifested by a belief in miraculous and supernatural circumstances, in the foundation of religion by supernatural means, and in its points called doctrines." Hence many phrenologists have been resolute materialists, and the general tendency of the old phrenological system, it must be conceded, was rather favorable to Materialism, by furnishing it with its strongest arguments, while omitting those facts in the philosophy of mind which are favorable to Spiritualism.

It is true that the doctrine did not necessarily result in Materialism, but might well be construed into harmony with Spiritual doctrines, nor was it identified with Materialism in the minds of the majority of its supporters, yet as a philosophical system it was widely separated from *Pneumatology*, and furnished much more evidence against than for the latter science or doctrine.

We may, therefore, admit that the relations of Phrenology and *Pneumatology* have heretofore been almost entirely null and void, notwithstanding the fact that the true Phrenology and *Pneumatology* are as intimately connected and identified as man and his soul. Nor can the proper relations of Phrenology and *Pneumatology* be established until we shall have answered those very questions which Spurzheim declined investigating—and referred to metaphysicians and theologians—viz.: how is the soul connected with the body, and through what organs does it directly act?—these are the questions which the new Anthropology solves.

# SPIRITUALISM: ITS ANCIENT TESTIMONY AND MODERN MANIFESTATION.

As it may interest the reader to know the conclusions of Spiritualists in other parts of the world, we extract the following from a Spiritual work, published in *San Francisco*.

The article prefaced some lectures on "Immortality," purporting to come from Lord Bacon, and Emanuel Swedenborg, of which we have no room for comment at present. The views of the "circle" to whom the lectures were delivered, are here summed up; and will enable the reader to judge of the *uniformity* of belief, likely to spring from an investigation of the facts of *ancient and modern* Spiritualism. We bespeak for the article an attentive reading, as it comes to us, as a *voice* from California.—*Ed. Ch. Sp.*

"And Jesus said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God? For in the resurrection they neither marry nor are given in marriage, but are as the Angels of God in Heaven.

"But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living."

So spake the Saviour, who thus proclaimed the Father "the God of the living," not the God of the dead; not the God of dead bodies, as the present material Church insist. Who, we ask, can study the Gospel teachings, and believe in the doctrines that the Church so love to inculcate—a future resurrection after the lapse of ages, and consequent annihilation till that day comes?

Christ our Lord spent his life in imparting to man the knowledge of Immortality; but the Church of the present day do most injuriously pervert and contradict those teachings.

The Church's favorite material doctrine of the necessity of a dead body resurrection is entirely contrary to the truth of a spiritual resurrection; for St. Paul says, "We shall all be changed, even in the twinkling of an eye," and again, "Flesh and blood cannot inherit the Kingdom of Heaven."

The Saviour alluded continually to the state of the blessed in Heaven. "For he came to save that which was lost" (in ignorance). And not only in the above striking passages, but throughout the whole Bible, allusion is made to the existence of the Saints in Heaven—not a future, far away existence, but a present, positive, actual existence. Take the following. Speaking of little children, he says, "Take heed that ye despise not one of these little ones, for I say unto you that in Heaven their Angels do always behold the face of my Father which is in Heaven;" and again, "I tell you of a truth, there be some standing here who shall not taste of death until they see the Kingdom of God."

These passages are *read* in church daily, but do priests ever teach the living fact? No, never. A Spiritual chapter is read parrot-like from the Bible, and immediately succeeded by a sermon on materialism.

To rescue humanity from this lamentable ignorance, the blindness of an arrogant and superstitious faith, the Lord has opened a means of communication between this earthly sphere and that which is beyond the gates of death; the Mortal may commune with the Immortal; Jacob's dream is fulfilled; the ladder is at last let down from Heaven, and the messengers of God ascend and descend, to assure us that we are indeed "children of God."

But how do the Church, the spiritual Church, receive this dispensation? Why, laugh it to scorn, like the Pharisees of old, and deny the possibility, like the Sadducees. Yet they read, "That as he prayed, the fashion of his countenance was altered, his raiment was white and glistening, and behold there talked with him *two men*, which were Moses and Elias."

Cemeteries are consecrated, and the living Soul neglected; while Jesus said, "Let the dead bury their dead; go ye and preach the Kingdom of God."

Is Spiritualism *too low* for the investigation of spiritual teachers? Jesus said, "Whoever shall be ashamed of me, and of my words, of him shall the Son of Man be ashamed."

But whether the Church will open its leaden eyes or not, the *fact* is still here; it is with us. "The night is far spent, the day is at hand." No more shall the earnest aspirant for truth be driven to skepticism and infidelity, by the irrational mystification of a superstitious faith—no more misled by "blind leaders of the blind." His kindred, his once lost, dearest friends, shall give him, in their own persons, the tangible assurance of the truth of Immortality. They will teach him that it is "God's good pleasure to give us the Kingdom." For we shall be called "the children of the Living God,"

They will teach him, not as the Church delights to inculcate, that the Creator is a vindictive and terrible God, but that He is one whose love no man can imagine. They will teach him that the only crime is sin; "that death has no sting, the grave no victory."

Such has been our case, and after a patient investigation over a space of two years, of the phenomena of spiritual manifestations, we have arrived at the following conclusions:

1. That our existence, commenced in this life, is everlasting, unceasing, and, if we choose to exert our energies in the right direction, constantly progressive; that this mundane life is the first phase in that endless existence; that the change called death, is simply, as St. Peter expresses it, "a putting off of this our tabernacle," a natural transition into the second state or sphere; and that the terror attached thereto, is the result alone of ignorance, and a cunningly devised Church fable."

2. That the true man, the real being, is a Spirit; that the mortal body is no more than the covering or clothing; and, consequently, that when the Spirit throws off this covering at death, and puts on the spiritual garment, there can be no more use for the old one. Hence, the Church doctrine of the "resurrection of the body," is a priestly fabrication, for which there is no warrant or authority in either Gospel, nature, or common sense.

3. That the time has come when the Spirits of the second sphere are permitted and instructed to commune with, and endeavor to raise up comfort, and instruct their fellows in this, the rudimentary sphere, as God promised from the beginning—a privilege enjoyed by the Prophets and Seers of old, and more especially by the Saviour, Christ, who, when He allowed His disciples to be present at His interview with Moses and Elias, distinctly intended to foreshow the possibility of spirit intercourse.

4. That the Spirit, freed from the trammels of earth, becomes, if good, more powerful for good, and if evil, less powerful, less inclined for evil.

5. The Devils and Hells are priestly fables, having no other existence than the mind of the evildoer.

To recount the *facts* which have led to these convictions, would be only to repeat the experience of thousands of Spiritualists who have already written on the subject, and against whose testimony the shafts of ridicule, bigotry and ignorance fall like harmless snow-flakes; and for this reason, that Spiritualism appeals to the *intelligence* of men, while the reign of superstition is passing away. But perhaps the strangest, and only inexplicable part of the phenomena is, the inveterate opposition or profound indifference manifested by the so-called spiritual pastors and masters of the age. Inexplicable, because, being a matter certainly within the legitimate range of their consideration, one would naturally suppose that they, of all other people, would have looked into and thoroughly investigated so important a development of the age, or, if they did, as a verification of many of the facts narrated in that Book from which they so constantly preach, but so seldom practice. That men who have no fixed faith in Immortality should continue to doubt, is no wonder; but that the *professional* teachers of that fact should be the foremost in disputing its tangible and demonstrable proof, is certainly a greater wonder than any of the phenomena of Spiritualism.

They forget that the fact of *unceasing, unceasing* Immortality was taught by Christ and His immediate followers, while they, His modern ostensible disciples, so distort and mystify those teachings that they are no longer recognizable. There are, of course, many noble exceptions; many who, after a candid investigation, have confessed the Truth, and suffered the obloquy of their ignorant brethren; many others, who, knowing the Truth, *fear to declare it*; and among this class of Gospel ministers, we have known two—preachers and pastors in this city—who, knowing the truth and beauty of Spiritualism, have shrunk from avowing their convictions—and why? because it would not suit their fashionable congregations!

Verily, the "Kingdom of Heaven does not come by observation"—neither does it come by saying "Lord, Lord," but "by *doing* the will of God."

Some think that everything from Heaven ought to come through the Church; but the Gospel relates "that certain shepherds, watching their flocks by night," were deemed more worthy of receiving intelligence of great import to mankind, than the fashionable orthodoxy of that day, when "the Angel of the Lord said unto them, Fear not, for behold I bring you good tidings of great joy, which shall be unto all people; and suddenly there was with the Angel a multitude of the Heavenly Host, praising God and saying, Glory to God, peace on earth, good will to man."

Now, here was a manifestation in which humble shepherds both saw and heard these high Spirits. Is the relation more difficult to believe, after witnessing similar facts? But let any one dare to question the ancient account, the Church doom him to everlasting torment; while those things which they might see with their own eyes, and hear with their own ears, are pronounced as "humbug," or denounced as "evil."

Reflect, then, that this life is but the commencement of an endless existence, which has for its aim a happier, brighter object than the grave; that the change called Death is not that terrible thing that monks have painted it, but simply a transition into a higher state; and that the cemetery should no longer be regarded as the resting-place of loved friend, but only as the receptacle for *that* which they have abandoned forever—for the day of every man's death is the "day of his resurrection." To those who are sorrowing for their beloved kindred, gone, they know not whither, this knowledge comes like a kind comforter, bidding them be of good cheer, for they shall meet again.

# SPIRITUALISTS.

## THE CREED OF THE ATHEIST.

In this age of "no creed," and positive denial, it may be interesting to see what kind of a belief ultimately from negation and Scepticism: We copy the following therefore, that the reader may be reminded that mental extravagance and logical absurdity, is not confined to, nor the exclusive property of the popular religionist. The picture here drawn is so generally correct in its delineations, that it will need little if any modification. We give it therefore as we find it, in the columns of the *Sentinel and Witness*, hoping each will frame it to his liking.—*Ed. Ch. Sp.*

Creeds and confessions of faith existed long before the Westminster Divines compiled their confession, the Synod of Dort its canons, or the Council of Trent published its decrees. Indeed, creeds are as old as the first family of our race.—Every man that lives, and thinks, and knows anything, has a creed. It matters not in what country he dwells—it matters not whether his views of religion are true or false, right or wrong—it matters not whether he is a warm-hearted friend, or a cold-hearted foe of Christianity, he has a creed. He

may be an Infidel, a Deist, or an Atheist, yet he must necessarily have a creed. His opinion or belief is his creed, and nothing else can be called such. The Atheist, consequently, as well as the Theist, has his creed, and it may not be out of place to look at a few of its articles. One object which we have in view in doing this, is to show that Christians are, to say the very least, not the only credulous class of creatures in the world.

What then are the articles of the Atheist's creed? We select the following as a specimen:

I do not believe that there is a God. I deny that there is an Infinite, Supreme, Intelligent, All-wise Being, who made the Universe. I believe that matter is eternal and uncreated—that it is indifferent from its very nature to rest and motion, which, without any first mover, gave motion to itself. I believe that this matter, which existed from all eternity, though devoid of reason and intelligence, by a blind, but at the same time, fortuitous jumbling together of its parts, produced the earth, the sea, the heavens, and all that is contained in them. I believe, that the universe, as a whole, is just a vast machine, complete in all its parts, every wheel of which commenced its movements, and now continues to move with the most perfect regularity, by chance. I acknowledge the best selected means, but without any object or intention; the wisest designs, and no wisdom forming them; the most perfect order, and most unchanging beauties, the nicest and most ingenious combination, produced by mere chance. I believe that all cause and effect is reducible into mere physical causation—antecedence and sequence.—I believe in a motion perfectly regular, and no mover; a chance which so forms the human body, that it could not have been formed with more art or more design; eyes that were not made for seeing; ears not contrived for hearing; but that we happen to make use of, because we find them in our heads. I admit that a complicated piece of mechanism, such as a watch or locomotive, must necessarily be the product of some wise and intelligent mechanic, but at the same time, I do not believe that a wise and intelligent Creator was at all necessary to construct and put in motion the vast universe, with its millions upon millions of complicated and whirling wheels. I believe that I am a mere irresponsible link in the chain of phenomena. In fact, I have said in my heart there is no God; I do not know him, I do not wish to know him, or believe in him, or fear him, or love him, or be dependent upon him or accountable to him for my actions. I believe in all that is incredible.

Such is in substance the Atheist's creed; it is extravagant and absurd. Oh, it is colder than death, and far more gloomy than the grave.

# FUNERAL CEREMONIES.

The burial of the dead has not only its sectarian, but its national forms, all of which need correction and simplification. There are, however, many beautiful associations connected therewith, which in a manner offset the most absurd forms, and therefore should not be lost sight of. The following from the *San Francisco Herald*, gives one phase of the burial service among the Chinese, and may interest, if it should not instruct the reader.

"Yesterday was a great day in Chinatown. A rich man had died. He had, during life, been a prominent merchant, and occupied a position of influence among his countrymen. His death was, therefore, considered to be an event. If he had been a poor man, he might have been carried out, folded up in a winding sheet, on the back of his son, or some faithful friend, and tumbled into a hastily constructed grave, and with the last sod laid over him would have perished all recollections of his virtues or his faults. With the rich man it is different. His good qualities are enhanced in the public estimation by a knowledge of his wealth. Virtue, when associated with large possessions, shines out with a pure radiance, while poverty obscures the brightest rays. It is so in civilized communities, and the Chinese have not been bad imitators. The Chinese merchant, at whose grave a most curious ceremony was performed yesterday, died about three weeks ago. He was interred in the Lone Mountain Cemetery, without any pomp. Yesterday, however, a large number of relations and friends proceeded to his grave for the purpose of making offerings to his manes. A reverence for the dead is one of the most striking characteristics of the Chinese race. It is, in fact, the corner stone of their religious belief. On arriving at the grave, the whole company alighted from the carriages in which they had been conveyed, and commenced the ceremony by spreading mats all around it. A roast pig was placed at the foot, something else at the head, while all over it were strewn apple dumplings, fruits and flowers. To an outside barbarian it looked very like a well gotten up picnic, and to all appearance, all that the Chinese present required in order to make a very good meal, which would certainly be a very sensible way of testifying their respect for the memory of their deceased friend, were the chopsticks. The delicacies were, however, all intended for the hungry soul of the merchant, which had not tasted food for three weeks (a privation that would no doubt have been seriously felt if it had been in the flesh,) and which it was supposed was hovering around, smacking its lips over the dainty food they had provided for it. As soon as all the eatables were laid on the grave, the widow of the deceased hobbled up and took her stand at the foot. Around her head several yards of white cloth were rolled. A priest, with a very curly pig tail, and a very long blue gown, reaching to his feet, and a very long face, stood at the head. The friends and relatives stood around. As soon as the woman commenced to wail, all the clothes of the deceased were taken out of a trunk and set on fire.

Among the clothes were several pieces of fine silk, which had apparently never been worn. Four canary birds were let loose, in order to help the soul of the deceased in its flight to another world, and when the clothes were consumed, and the canary birds had taken shelter in the neighboring shrubs, the priest with the long face rang a bell which he had in his hand, at the same time muttering a prayer or incantation. A general howl. The ceremony was concluded by the whole company marching around the grave, headed by the priest, who rang his bell at every step, and looked solemn indeed. The pig and apple-dumplings, and the fruits and flowers, and the matting were all carefully packed up and placed in the carriages, and the whole party then returned to town, where, we are informed, the eatables exposed on the grave will be sold in small pieces at exorbitant prices to those who are religiously inclined."

A Good Custom.—A Spanish peasant, when he eats a good apple, pear, peach, or any other fruit, in a forest or by the roadside, plants the seed; and hence it is that the woods and roadside of Spain have more fruit in and along them than those of any other country. Can not we, in this country, do the same?—*Ez.*

# FLOWERS.

BY CORA WILBURN. The poetry of nature, the ornaments of field and mountain, of forest and river's side, sweet emblems of perfect and unassuming beauty, they penetrate the ideal longings of the heart, embodied in graceful form, color and sweet fragrance.

"They speak of Hope to the fainting heart, With a voice of promise they come and go."

They are among the best gifts of our Heavenly Father, and, like most pure, and lovely, and unspeakable blessings, are too often passed heedlessly by; while our wandering feet, disdaining the beauty so abundantly displayed in our very paths, pass carelessly on, heedless of the life's sweet perfume, and emblematic purity; of the rose's sweet fragrance, the violet's sweet humility, the daisy's unassuming loveliness, we pass on, away from the true and beautiful, to the vain and glittering nature's' lowly gifts for worldly glimmer and fashion's empty pomp.

Yet how often surrounded by all the artificial glare of health, the vain mockeries its gifts bestow, surrounded too, by the cares and the joys of the tamer years; does the sight of a humble flower, recall the scenes of our past happy childhood? Our mother's voice returns, with its accents of forgotten tenderness; the merry gambols over grassy mound, and rugged hill, the tones and sounds of home return, and youth's heart reverts to its first unalloyed hopes, its sunny untroubled dreams, its first earnest aspirations, its earliest joys all are renewed by the simple magic of a humble flower.—*Phil. Stanley Mercury.*

# ANCIENT AND MODERN TIMES.

OPPOSITION TO INVENTIONS AND DISCOVERIES.—We live in better times than did our forefathers—times of more enlightenment and public candor, examining into the claims of discoveries and inventions, and in awarding their authors that honor and remuneration which they so justly deserve. It is sorrowful to reflect upon the sufferings which ancient inventors endured for those heaven-born gifts, which now command so much admiration. Lord Bacon was forbidden to lecture, and when some four years of age was imprisoned in his cell for years, for the offence of making convex and concave glasses, the camera obscura, and burning glasses. Galileo was also imprisoned for his discoveries in astronomy, and gave evidence of his help to the torture, security for publishing his inventions, is not wanting. Gutenberg and Faust, the inventors of printing, were looked upon as having sold themselves to Satan, and were regarded with suspicion.

We might present a long list of martyrs to science, discovery and invention, but time and space would fail us. We rejoice that the days of persecutions and trials are gone past forever. Still there may be many persons living to-day, who are imbued with prejudices against projects and new discoveries, and may be given the habit of sneering at new improvements in machinery, especially if made by inventors not engaged in the line of business which the machinery designed to improve and advance. It is our opinion that such prejudices are not uncommon in the story or workshop—but they are wrong, very wrong. A machinist is liable to sneer at an invention made by a weaver, if it relates to a tool; and a weaver to sneer at that of an engineer, if it relates to loom. These trade prejudices are perfectly natural, for the inventor of the first American clock, who was not very conversant with lath and wood, and the weaver may well exclaim, "what does an engineer know about a loom?" This is not saying, but not always correct. The man who is accustomed to work at one branch of business, comes habituated to its very defects and measures, insensible or blind to them, or, on the other hand, a stranger to that business, if of a generous turn of mind, is more ready to notice defects, and to plan and labor to make improvements. This is perhaps not a general rule, it has happened in very many instances.

Arkwright was a barber, yet he invented a valuable improvement in cotton spinning machinery. Whitney was not a maker of cotton machinery when he invented the saw-gig. Cartwright, the inventor of the power-loom, was an English clergyman. Forsyth, the inventor of the percussion lock for fire-arms, was a Presbyterian minister, and the Rev. Dr. West of Manchester, who was the inventor of the first American clock, was a weaver. We could present a long list of inventors who made valuable improvements on machines, out of their own line of business. In view of these facts, let us say to every man, banish every prejudice against any new invention that be brought under your consideration, no matter who its author may be. Examine the merits, do so carefully, and then candidly judge of its merits and demerits.—judge it on its own merits alone, for many good improvements have been invented for years, from finding their way into general use, simply because of prejudice in the minds of those who looked upon them as intruders into their merits.—*Scientific American.*

# AN INDIAN LEGEND.—

—Out of a pine in the quiet settlement, and about five feet in diameter, is growing up with the tree a man with the horns still attached to it; and imbedded in it is the tree that has grown up with it. Almost the whole of the horns and more than half of the head of the tree; but most of the other horn protrudes the head protrudes out at least a foot. Very fine indeed, and found the tree scarcely a diameter. Here we put up at an early hour, called the place Ram's Horn Encampment. Flathead Indians related to us a rather story about this ram's head. Indian legend told that one of the first Flathead Indians, who this way, attacked a mountain ram as stout as a common horse; that, on being met by the fierce animal turned round upon his hind legs, taking shelter behind the tree, the ram against it with all his force, so that he drove horn through it; but before he could get it caught again the Indian killed him, and took away, leaving the head as a memento of the feat. All Indians reverence the cedar tree, which they say, by the circumstance referred on them the power of mastering all animals; hundreds, therefore, in the way, sacrifice something to the ram's horn on the Ironwood, not to incur the displeasure of the god of hunters, hung a bit of cedar horn, to make his hunting propitious.—*Hunters of the Far West, by Alexander Ross.*

# THE GOOD ARE BEAUTIFUL.—

"Oh! what a little creature."

"She will be beautiful in heaven, my child."

"Will she, indeed?" returned the mother, spoke so lightly of the homely child, "like to know how you can tell that?"

"In the other life," replied the weaver, "the good are all beautiful, and the evil are ugly. No matter how fair a face a person has had in this life, it will, in the next, be changed into beauty or ugliness, according to his being good or evil."